Of the Church—By the Church—For the Church

Luther League Review

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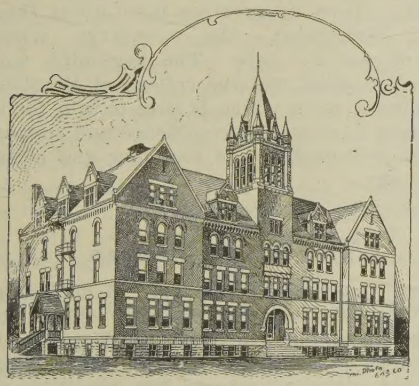
Educational Institutions of the Iowa Synod

ABOUT the year 1840 the Lutheran Church in Germany began to take an active interest in the missionary work among the many Germans who had migrated



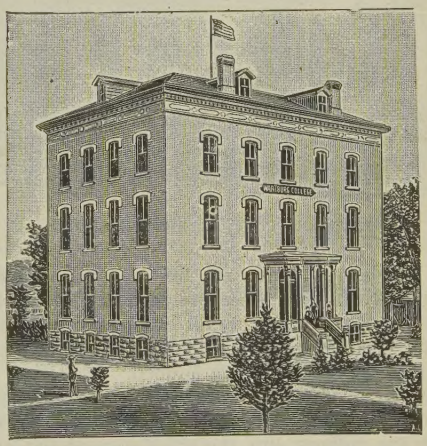
WARTBURG THEOLOGICAL SEMINARY

to America. The Rev. W. Loehe, of Newendettlesau, Bavaria, pushed the matter with much energy. He was instrumental in organizing the Missouri Synod, but in the year 1854, through some differences, Rev. Loehe, with a few others, left that Synod and organized the Evangelical Lutheran Synod of Iowa and other States.

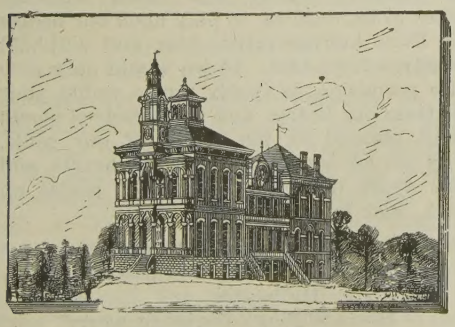
This Synod now numbers 824 congregations and preaching stations, with 476 pastors, professors and teachers of parochial schools, and a communicant membership of 74,058 scattered in 15 different States.

From its very beginning the Synod has paid particular attention to the work of education, the majority of its ministers being trained in its own institutions.

These educational institutions are: 1. The Wartburg Theological Seminary at Dubuque, Iowa: 2. The Wartburg College at Clinton, Iowa; 3. The Wartburg Teachers' Seminary at Waverly, Iowa, with which is connected the Wartburg Academy; 4. The Evangelical Lutheran College at Brenham, Texas.



WARTBURG TEACHERS' SEMINARY



WARTBURG COLLEGE

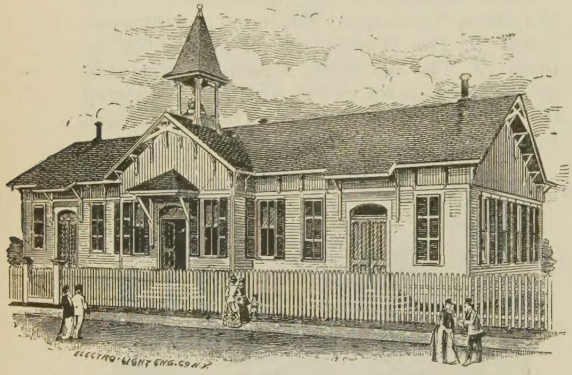
The Wartburg Theological Seminary was established at Dubuque, Iowa, in 1854, by Pastor Loehe himself. In 1858 the institution was removed to St. Sebold, where it remained till 1874. Then it was again removed because of lack of the necessary room. This time, located at Mendota, Ill., it was again destined to have but a temporary abiding place, for when, the quarters becoming too small, an offer of a large brick building and 31 acres of land was made by friends in Dubuque, the Synod accepted the offer, and since 1889 the seminary has

been rejoicing in its beautiful and convenient home in the place of its birth.

The course of study is conducted in both German and English. The faculty consists of three professors. Fifty has been the average attendance of students for the last few years.

From the Seminary Wartburg College arose in 1868 and was located at Galena, Ill. It is now situated on a sightly hill in the beautiful city of Clinton, Iowa. The building measures 146 x 75 feet, is three stories high with large basement and attic, and accommodates 200 students. Its five acres of campus, with beautiful woods and a small stream, add greatly to its beauty and the pleasures of the students.

The course of study covers seven years, three years for the preparatory and four years for the college course, patterned after



LUTHERAN COLLEGE AT BRENHAM, TEXAS

the German gymnasium, but adapted to the needs of an American institution. German and English receive equal emphasis, so that graduates are proficient in both languages; a most desirable result indeed.

Seven professors constitute the faculty. There is a business department connected with the college, but the chief aim of the institution is to prepare students for entrance into the Theological Seminary. Special care has therefore been taken to make it a thoroughly Christian and Lutheran institution.

Another of the Synod's institutions is the Teachers' Academy, located at Waverly, Iowa, which has a number of departments. These consist of the following: A two years' course, preparatory for the Teachers' Academy; a teachers' seminary with a course of three years; a two years' course preparatory for the seminary at Dubuque, and an academy with a business department which offers a course of study extending over two years. The latter—namely, the academy and business department—are coeducational, while the other departments are only for young men who intend becoming teachers or pastors.

The Texas Synod, which became a District Synod of the Iowa Synod in 1893, owns and supports its own school, which is known as Brenham College.

The buildings of this college, one of which is shown in the accompanying illustration, are located at Brenham. They may not be very imposing, but they are so homelike and have such an air of comfort that they both attract and delight the visitor. Though the buildings are not large and massive, yet the work done at the institution is thorough and the students are carefully trained in Christian character for the walk and work of life. How many large institutions there are throughout the country where this is not the case. The beginning may not seem great, yet the college at Brenham is doing a work which is sure to win for it, in years to come, the confidence and support which will enable it to rear new and larger buildings.

The Master Musician

The renowned musician, Mendelssohn, went to see the great Freiburg organ, the finest toned instrument in all Europe. It had 7800 pipes, one of them 32 feet long. The old custodian refused him permision to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted the stranger leave to play a few notes. Mendelssohn took his seat, and very soon the most wonderful strains were breaking forth from the organ. The keeper was spellbound. He came up beside the great musician and asked his name. On learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!"

And many of us are like the custodian of the Freiburg organ. The Great Musician comes to us, desiring to play upon our hearts and lives, but we refuse him, and withhold ourselves from him. If we would only give Him permision, heavenly music would pour out from our hearts, and we ourselves would stand amazed at the music of our souls. Why not let Jesus play upon our hearts, and thus swell the grand chorus of praise on earth, and in heaven.

"Jesus ready stands to save you,
Full of pity, love and power:
He is able,
He is willing: doubt no more."

—*Selected.*

New Year Greetings

From the Presidents of State Leagues

A NEW YEAR'S GREETING to all Leaguers throughout this broad land, with prayerful wishes for a prosperous and happy year, one of active work and success, and one of blessing to individuals and to societies. We have much for which to be thankful. The interest in our Church has grown among the young people, the contributions to Missions and Church work have been increased, the circle of study of our Church publications has widened, and the writings of our people have been more widely circulated and read, and with these a better spirit has been manifested; and this is a cause of great encouragement. It is estimated that there are 500,000 Lutheran youth in this country, of whom about 100,000 are organized for work. There is before us much to do, but united interest and earnest work will hasten the time when all our young people shall be banded together to do work for the Master. As the sons and daughters of a great heritage in history, faith, life and work, it is our duty to be true and loyal, and to do what we can to support the work of, and maintain our position in the world as a Church. Let us work, for "the night cometh when no man can work."

WM. C. STOEVER,
Pres. Luther League of Pennsylvania.

— The greeting of a New Year to you comes with the added weight of the distinctive commemoration which the festival recalls. May it bring to you the feeling of thankfulness and praise as it did to Simeon and Hannah—thankfulness for God's blessings in the past and praise for His great goodness. And as you thank and praise Him follow in Jesus' footsteps, and as "the child grew, and waxed strong in spirit, filled with wisdom," so may you grow stronger in your spiritual life that, being filled with wisdom, consecrated by a renewal of the Spirit and with devoted loyalty, you will achieve still more for our cause, which has by God's manifest blessing already accomplished so much.

GEO. D. BOSCHEN,
Pres. Luther League of New York State.

— Dear Fellow-workers: Standing at the threshold of a new civil year, we still hear the echo of the Christmas truths ringing in our ears. For ourselves we find John's observation of Christ, "In Him was life and the life was the light of men," suggestive for this season. As followers, we must receive of Christ's fullness of life and light; as co-workers, our renewed lives should be spent in service for others, as His was so employed for us. Let this ever be our end and aim—to receive and give.

FRED'K. C. KRAPF,
Pres. Luther League of New Jersey.

— In the great ocean of eternity a century is, after all, but a drop. Illumined by the sunlight of grace, it may reflect exceedingly the virtuous beauty of the divine. What, upon the threshold of the century, should be the motto of the Luther League? "Loyalty." To whom? To Christ, for He is the Captain of our salvation. To what? To the Church of the Reformation, whose doctrine has ever been wise and benignant. To American Lutheranism, for that is our share of the vineyard. Through us also may grace abound more abundantly.

C. O. SOLBERG,
Pres. Luther League of Illinois.

— One year is like another. 1900 will bring what 1899 brought, joy and sorrow, success and defeat, life and death. No powers will be discovered in man that were not known to exist in him before. No duties will be required which were not demanded in the year gone by. And yet 1900 will have a character of its own. The distribution of events, duties, and difficulties will be different. We face new and untried problems and experiences. But Jesus Christ is the same yesterday, to-day, and forever—always helpful, sympathetic, almighty to save. The Luther League is in the main composed of young people. A new year means much more to them than to their elders. It may be a year in which tendencies long at work reach their climax, and character and destiny are fixed forever. It may contain a duty harder than any ever attempted,—one that will tax them to the uttermost. It may bring with it a temptation stronger than any met before. But, courage, the Lord is on our side. Begin the New Year in God's house. Let God's Word be your directory of conduct. Let the cross be your refuge and your glory and all will be well. In the Church, with the Church, for the Church, one walks safely, and every year is a year of grace.

W. K. FRICK,
Pres. Luther League of Wisconsin.

— Great things have been accomplished in the past few years in the Lutheran Church. The coming year has great promise. From the hights of past attainments we catch visions of what may yet be reached. We are lured on by the bright prospect. The Lutheran Young People are getting a clearer view of their distinctive work. They are

growing stronger in knowledge and faith. The streams of living truth that burst forth at the time of the Reformation have been tasted and seen to be good. The energy and enthusiasm of the young people are grasping the present great opportunities of our beloved Church in this broad land. Let us go forward. The fields are ready to harvest. May each life be God-directed so that our labors will not be in vain, and may the rich and abundant blessings of God come upon all, to be used for Christ and His Church.

A. E. RENN,
Pres. Luther League of Ohio.

Are You Sailing, or Drifting?

There is a momentous truth in these words of Oliver Wendell Holmes:

"I find the great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind, and sometimes against it, but we must sail, and not drift, nor lie at anchor."

It is so easy to drift, especially when the wind is against us, and we must make long and tedious "tacks" to insure the smallest progress. How prone we are to put off until to-morrow the unwelcome task, or the unselfish action, and spend to-day in lying at anchor in the snug harbor of self-gratification. But each day's drifting and every hour of idleness is so much lost in the journey heavenward, and if we reach that port at last, it will only be by constant sailing, through fair weather and foul, with Faith for the steersman, the Word of God for our chart and compass, and Christ for our great Captain.—*Exchange.*

Don't Be a Grumbler

Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps, smooth away the rough spots and finish up the job that others leave undone—they are the true peacemakers and worth a whole regiment of growlers.—*Exchange.*

Book Reviews

— The well-known Lutheran Almanac and Year Book, edited by Rev. M. Sheeleigh, D.D., and published by the Lutheran Publication Society, 1424 Arch Street, Philadelphia, is before us. The price is 10 cents a copy, $1 a dozen, 25 copies for $2, 37 copies for $3, 51 copies for $4, 65 copies for $5. This is the semi-centennial or fiftieth number thereof. It contains the usual reliable list of Lutheran ministers and their addresses, besides much other Lutheran matter.

— We have received a copy of "Luther's Reformation and Its Influence on America: A Lecture," by Adolf Biewend, pastor of German Lutheran Trinity Church, Boston. Pp. 28. 6 cents. Press of M. L. Orphans' Home, West Roxbury, Mass.

— The *Chatterbox*, published by Dana Estes & Co., of Boston, is here again. *Chatterbox* is a book that is known and loved by nearly as many American children as have ever heard of Mother Goose. So it is only necessary to say that *Chatterbox* is ready and is sold by all book dealers.

— The friends of the late Rev. H. L. Baugher, D.D., provided for the issue of a beautiful memorial tribute to him in the form of a small book just received from the Lutheran Publication Society, Philadelphia. It contains an excellent likeness of the Doctor, a sketch of his life by Dr. E. J. Wolf, the funeral sermon by Dr. H. E. Jacobs, articles from various prominent individuals and papers, resolutions of numerous bodies, extracts from personal letters of sympathy to Mrs. Baugher, etc. It is remarkable to note how wide was the influence of his life and how deep the effect of his death. It is just that some such thing as the issue of this book should have been undertaken; every student and friend of his will doubtless desire a copy.

A Pastor Writes Thus:

"I merely stated in the hearing of a few young people that I would be glad to have the Post Fountain Pen, and stated how it could be gotten. A young lady promptly took it up and brought me the names and money. It was a very pleasant surprise." Why not surprise your pastor? It is easily and quickly done. The pen is sent free to any one sending in five new subscriptions to the REVIEW at 50 cents each. Write the Business Manager.

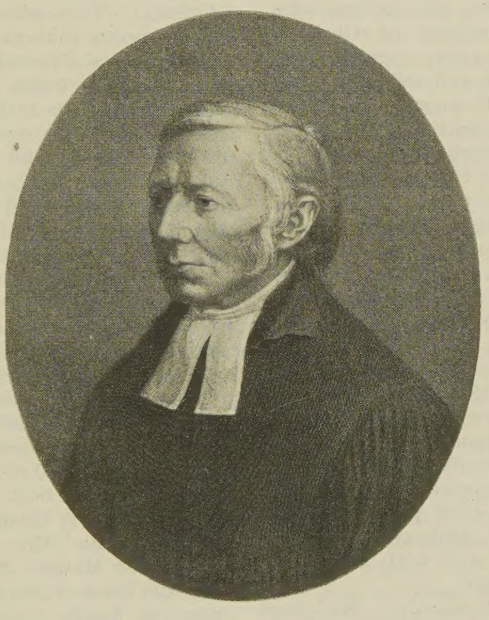
Let us have the Lutheran Church in America for the sake of evangelizing the world with pure doctrine.

Rev. Theodore Fliedner, D.D.

The Founder of the Kaiserswerth Motherhouse of Deaconesses and the Restorer to the Church of Christ of the New Testament Office of the Female Diaconate

A Sketch of His Life by Rev. Frank P. Manhart

AN important centennial will be observed on January 21st, 1900. It will be 100 years since there was born in the parsonage of Epstein, Nassau, Germany, Theodore Fliedner, who was to become a prince and a great man in the kingdom of God. He was the son and the grandson of Lutheran ministers. As he grew he became apt with his books, a great walker, a lover of nature, a patient gatherer of the homely wisdom embodied in the various proverbs, maxims and customs of the people, a proficient in children's games, a generally handy boy in many ways, and in general a strong, intellectual, pious and promising youth. His mother was his first teacher. His father followed and soon realized that the mother's fondness did not deceive her concerning the ability of young Theodore.



The French Revolution and the Napoleonic wars brought many cares to the large family of Pastor Fliedner. Amid all the pastor was faithful until his strength was exhausted and he came home from his sick parishioners to lie down and die. A Russian officer quartered himself in the parsonage, where a band serenaded him, and his wild Cossacks compelled his daughters to dance with them, heedless of the sufferings of the dying minister. When the last thieving Cossack left young Theodore had the satisfaction of flinging a stick of wood at him.

At thirteen Theodore was fatherless, the fourth of eleven children; but through the aid of friends who had shared the generous hospitality of the Epstein parsonage and by rigid economy there was no suffering.

Theodore attended school at Idstein for four years. Lodging was provided, but he helped himself by cutting wood, and by doing a little teaching. In this school, in addition to the classics and other branches, he studied Italian, read largely in books of travel and lives of great men, and by Easter, 1817, was ready for the university.

He studied at the University of Giessen a year and a half and at Goettingen a year. He aided himself by copying and teaching. It was a period of rationalism, but he never doubted miracles or the resurrection. Eichorn deepened his reverence for the Scriptures and the Ter-centenary of the Reformation made him familiar with its men and history. He then went to the theological seminary at Herborn. Fliedner, besides his studies, preached some and taught catechetics. He went home at Easter, 1820. Here for a time he studied theology, farming and botany, and he was taught by a young American farmer what "the blessedness of true peace meant." He then became the tutor of three boys in a wealthy family of Cologne.

At Epiphany, 1822, he was ordained, and on January 18th, on foot and alone, he entered Kaiserwerth and became pastor of its little church at a salary of $135. The failure of velvet manufacturers soon after led him to travel to collect funds to pay the debts and for the endowment of his church. His travels completed his training for his great life work. They extended to places in Germany, Holland and England. He got the needed funds, and wonderful experience and knowledge besides. He studied jails, hospitals, asylums, reformatories, schools, churches—all things in the line of Christian philanthropy and mercy.

Everywhere there was needless suffering, because everywhere there was defective service. Everywhere there was urgent need of intelligent interest, efficient organization and the help of trained Christian workers. What he saw, what he learned from such

philanthropists as Elizabeth Fry and the promptings of his own heart and judgment led him to efficient action.

He became personally active in Bible Societies, Prison Associations, etc., and in 1833, Minna, an ex-convict, found a home in the house in the Kaiserswerth parsonage garden, a little one-story building, ten feet square, which became the cradle of all the Kaiserswerth institutions. These followed in quick succession, and included an asylum for released convicts, Magdalen Asylum, Seminary for Female Teachers, Asylum for Insane, Orphanage, Hospital, House of Evening Rest, etc., and above all, the Deaconess Motherhouse, established in 1836.

To carry on the work trained and consecrated Christian women were essential.

The female diaconate of the New Testament and of the Church for six centuries; the noble free communities of Christian women in the Middle Ages; together with present social, economic and religious conditions and pressing needs suggested to Fliedner and others the restoration of the office and ministry of the Christian deaconess. It is the crowning glory of Fliedner's life work that he successfully did this.

On October 13th, 1836, he opened at Kaiserswerth a Motherhouse and Training School for Deaconesses. The sick and poor were on hand, but the first Deaconess, Gertrude Reichardt, did not come until October 20th.

God has thus set His seal of approval upon this movement. In 1836 there was one Motherhouse in Kaiserswerth village. It had one Sister and no income but hopes. In January, 1900, there are of the Kaiserswerth type alone 85 Motherhouses, with over 15,000 Sisters at work in 4,800 places in all of the lands—Christian, Mohammedan and heathen—of the earth, and with annual income exceeding $3,000,000.

Fliedner labored incessantly. Buildings had to be secured, increasing amounts collected, prejudices removed, volunteers secured, probationers trained, out stations established, new institutions aided, the ever-growing work superintended, publications issued, journeys undertaken throughout Europe and in Asia, Africa and America, dread diseases personally conquered or endured, until at last the man of iron industry must allow others to more and more carry the burdens of the great institutions he had founded and fostered. For some years he secured partial relief from his pulmonary trouble by toiling by day and sleeping by night in a cow stable, but at last he entered into rest in 1864. His last words were: "Conqueror of death—victor."

He had seen 23 Motherhouses, modeled after his own, rise and secure nearly 2000 deaconesses. He had joyously met their representatives at the first conference in Kaiserswerth in 1861. He had personally installed deaconesses in Pittsburg in 1849 and in Jerusalem, 1851. Myriads of the poor, little children, nobility and kings had been his friends and helpers. He had held sweet counsel with the choice spirits of his day, such as Elizabeth Fry, Amelie Sieveking (the Dorcas of Hamburg), Florence Nightingale (in life work and training his daughter), Passavant, King Frederick, William IV, Victoria (now Queen), who first in England gave him money, and many other eminent Christians.

The University of Bonn recognized him as the restorer of an Apostolic office by conferring upon him in 1855 the title of Doctor of Divinity. This was the only one of his many honors that gave him pleasure.

He married Frederica Muenster, whom he met in prison work, in 1828, and in all the beginnings of his institutional work she was his efficient co-laborer. He says that she often had the greater courage and faith. She died in April, 1842, leaving three children.

The parsonage and the work found a worthy successor in May, 1843, in Caroline Bertheau. Her work and Fliedner's went on hand in hand while he lived. She had rare faith and great strength of body and mind, and rare executive ability. She was active until more than eighty years old, when she died in 1892.

The Fliedner children came to honor. Minna was Head Sister. Louisa was the wife of Dr. Duesselhof, who from 1864 to 1897 was the head of the Motherhouse. Rev. Heinrich is the head of the Teachers' Seminary, and Rev. George the co-pastor of the Motherhouse. The other son, Rev. Frederick, is in Madrid, the president of a college and the head of the great evangelical movement in Spain.

Real War

Young people, it's real war now. You must fight real battles. You have been in training and must show the value of your training by being invincible soldiers.

When the American gunners were pitted against the Spaniards in Manila Bay it was the superior marksmanship of the Americans that told so effectively. It was the training that told. You have been in training; now fight like trained men. Save souls. Go at it with the steady tread of an army trained to obedience. Obey your pastor. It is real war, and not a military parade.—*Selected.*

JOHN WESTOFF—LUTHERAN

A SERIAL STORY

BY LEANDER S. KEYSER

CHAPTER I.—"CHOOSING A COLLEGE"

"WHAT do you say to taking a jaunt to the country this fine morning, John?"

"That will suit me to a tee. It's just the way to spend the first day of our vacation. I'm glad you called for me, Mark. I'll be ready just as soon as I can get on my old rambling clothes."

In a few minutes the two young men were ready for their excursion. They stepped smartly down the pathway leading to the street, which they followed southward until it passed through the suburbs of the town and merged into the broad country road winding over the green hills and through the smiling valleys. Should you ask who the young fellows were, the reply would be, they were John Westoff and Mark Kenford, both of nearly the same age, although just how old they were is a matter of small concern; both lived in the thriving town of Dennison, and both were graduates of the local high school, at whose commencement they had delivered their orations the evening before. As they walked along, the glorious country air and scenery thrilled them in every fiber of their being.

"Blessed be the man who invented vacations!" exclaimed Mark. "I propose that as a new beatitude."

"Yes, it's pleasant to be free for a while. We've been delving in our studies for a long time and deserve a rest. So let us give ourselves up to the enjoyment of this holiday. Nature welcomes us, doesn't she? Hark! do you hear the trill of that song sparrow over yonder by the brook? Isn't it sweet? Talk about meadow larks, bobolinks, wood thrushes, and all the rest of the famous feathered musicians—why, sir, not one of them sings a tune of such pure melody as the little song sparrow does! Don't you agree with me?"

"Ah, John, you can't rely on my judgment when it comes to ornithology," Mark replied. "I'm no connoisseur in that line as you are, but I admit that little speckle-breast is a capital piper, and the more you bend your ear on his song, the sweeter it seems to grow."

"That's characteristic of the bird's music. Ah, wasn't that a fine strain? Hark! hark!"

To the ardent lover of nature it might be interesting to describe the young men's observations on birds and flowers as they pursued their walk, but that is not the purpose of this narrative, whose principal aim is to depict certain trying experiences that test and make or mar life and character. Having followed the road for some distance, the two friends at length turned aside and followed a path across a meadow and then up a deep hollow to a certain wooded hillside overlooking a wide valley. The scene stretched out before them was inspiring, and for a few minutes they bent their gaze upon it. Then Mark said:

"I've decoyed you on purpose to this quiet spot. You see, I have been anxious for some time to have a good, long, confidential talk with you, John. I haven't come out here only for the sake of a long walk, for I'm not much of a pedestrian, as you are, but I didn't want to be interrupted during our talk."

"No danger of interruption in this out-of-the-way place. So fire away."

"To begin, you carried off the laurels last evening with your oration. It was a credit to the whole high school. I heard Professor Phillips say so. It was grand."

"Oh, come now, you flatter me. Your own oration was just as good."

"Faugh! You left me so far behind that I could scarcely see you with a spyglass. You're a natural-born orator."

"I'm afraid you've been rubbing against the Blarney-stone, Mark. Is that the reason you inveigled me to this delightful spot?"

"Oh, no, not at all! That's only the entering wedge, so to speak. Suppose we sit down on the grass while we talk."

"Now go ahead," commanded John, when the young fellows had thrown themselves on the ground.

"Well, John, I want to talk college to you," Mark began, in a somewhat tentative way. "As both of us have made up our minds to take a full college course, why shouldn't we attend the same institution and be classmates and chums?"

"That would be pleasant, Mark, I am sure, and I hope we can arrange it," agreed John.

"Why can't we? Have you decided what college you shall attend?"

"Oh, yes! That's been decided for some time."

"Is that so? And what is your choice, pray?" Mark bent forward in evident anxiety.

"I expect to make Augsburg College my alma mater," was young Westoff's prompt rejoinder.

"Phe-e-e-ew!" whistled Mark, settling back in almost speechless astonishment. It took some moments for him to recover his breath and mental poise. At length, however, he found words to express his surprise: "Why, John Westoff, orator of the Dennison high school, I'm amazed at your selection. In the name of—of everything, what special attractions are there at that church college?"

"It seems to me you speak a little too disdainfully of my choice, Mark," said John, somewhat stirred by his friend's tone and manner. "But I want to tell you frankly that one of the attractions of Augsburg College is that it *is* an institution of the church—a school where religion is not made a side-issue, but one of the chief features of the life and instruction."

"Bah! John Westoff, I can't help losing my patience with you, a bright young fellow, with such a head and such brains as you've got! Why, sir, it's absurd—your decision is nothing less than absurd! I've been hoping all along—that is, ever since I made up my own mind—that you would go with me to the State University, where the literary and scientific advantages are so superior."

"But, Mark, it's my desire to attend a distinctively religious college. I think it would be best for both of us."

"You do?" scornfully. "Why, pray?"

"Well, Mark, chiefly because I believe with all my heart in the Christian religion. I would put the case in this way: If Christianity is true—and I have no doubt of it—it is a serious and tremendous fact, and should not be trifled with. If it is worth anything, it is worth everything. That is not original with me, I confess, for I have heard our pastor, Mr. Meinheld, say it more than once, and it has impressed itself indelibly upon my mind. Now, believing as I do that religion is so important, would it be consistent with my principles for me to go to a secular college when there is a religious college which will answer all the purposes of education? Wouldn't that be tantamount to saying, 'Religion is only a side-issue, any way'? Why has the church established her colleges all over the land? Has it not been to afford the young men and women of the country religious as well as intellectual training? Answer me that, friend Mark."

Mark flicked a dry twig impatiently down the hill.

"You amaze with your narrowness," he muttered.

"Why do you call it narrowness to be in earnest about one's religion? You're in earnest about getting an education, and you think that a mark of breadth. Isn't it just as important to cultivate the moral and religious faculties—"

"Oh! oh! let's not have a sermon. We get enough preaching on Sunday. Well, as to that, at the State University you could be as religious as you want to be, and no one would interfere—"

"Hold on a minute, Mark. You forget that there is much in the atmosphere of a home or a school. At a religious college the atmosphere is permeated with the religious spirit; the professors are believers; the students are, for the most part, in sympathy with religion, even though they may not all profess it; the influence of the entire church which fosters the institution is religious, and surely you must admit that such a school would be more conducive to religious growth than a school which is wholly devoted to secular education."

"O-o-oh! John, you are too pious!"

"Please answer my arguments, old fellow, and don't sneer. A sneer doesn't cow me any more than it convinces me. Sneering shows as bad taste as it shows bad logic. I have always found that men who are beaten in an argument resort to sneering."

"Goodness gracious, man! You're coming down on me like a thousand Rocky Mountain bowlders. Well, if you're so touchy, I'll give you an argument that ought to convince any reasonable person." Mark had almost lost his temper, and so he spoke with a good deal of vehemence. "Unless you intend to become a cleric—beg your pardon, I mean a preacher—the State University is the best institution for you to attend, because, first, it has a large number of students. Perhaps it has three times as many as Augsburg College. Now, there is inspiration in numbers. They create competition, and spur one to his best efforts. In the next place—"

"Wait a minute, Mark," interrupted young Westoff, who was a ready and methodical debater. "It would be better to examine one reason at a time. Large numbers are not so great an advantage in a college as you may imagine. Look the country over, and you will find that most of the men who have risen to pre-eminence have been graduates of the smaller colleges, some of them with very meager equipments. In the smaller college there is more chance for individual instruction as well as personal contact with the teachers. In a large college the individual student is lost sight of in the crowd. Therefore his own personality is

not developed as it should be. Besides, in the large college or university the teachers of the lower classes are apt to be only tutors, and only in the latter part of his course does the undergraduate come in contact—and then only meagerly—with the first-rate minds of the institution. In the small college he is put under the best instructors from the start. Well, what is your next argument?"

"So you expect to demolish my arguments one by one, do you? At the university the scientific and literary advantages are much better than at the church college."

"That is not always the case, though it may be in some instances," conceded John. "Then the student will have to rely more on his own resources, and that will prove a mental tonic to him. But the advantages at Augsburg College—I have examined the catalogue thoroughly—are ample for my purposes. It is not a poorly equipped institution, I assure you. Some time I shall be pleased to show you the curriculum of studies, which is in some important respects superior to that of the State University. The fact is, Augsburg Colelge is a more scholarly institution than many of its State rivals. But the final and decisive argument, to my mind, is this: Scientific and literary advantages, however excellent in themselves, cannot compensate for the lack of the positive religious element in the institution which you are tying to champion."

"John, you're a sophist and a crank," Mark broke out, impatiently. "Are you going to become a preacher, too, eh?"

"Not that I am aware of," replied the other, his face flushing at his friend's caustic remark. "The church needs educated laymen as well as ministers. My mind is not wholly settled as to the choice of a profession, but I am disposed to go into law."

"And yet you expect to get your collegiate education at a religious college! Bah! How preposterous!"

A good-natured smile played over John Westoff's face as he replied to this thrust. "Perhaps as a lawyer I shall stand in special need of sound religious training. I do not want to be a pettifogger or a shyster. You see, Mark, I want to be just as strongly fortified against the temptations of my profession as possible. My own safety demands that, doesn't it? I don't want to purchase professional success at the cost of moral and spiritual shipwreck. You see, don't you?"

"Yes, I see, I see, as the blind man said. But, John, I see something else, too—you'll make a better preacher than lawyer. The fact is, with such principles, you'll fail in the law."

"Why, you must have a very low opinion of the legal profession. I think you're headed toward the law, yourself. I should hate to have such a degraded opinion of the vocation that I had chosen!"

"And I want to prophesy where you'll end up, Rev. Mr. Piety," cried Mark tauntingly —"in a one-horsed pulpit in some country town. Shades of Grotius and Blackstone, hear him!"

"I don't admit that there is such a thing as a 'one-horsed pulpit' on God's footstool," rejoined John in earnest tones. "Wherever a man can do good, no matter how humble the place may be, that is an exalted spot. But come, let's not quarrel. One of my strongest reasons for desiring to attend Augsburg College is this: I am a Lutheran, and Augsburg College is a Lutheran institution. Why should not birds of a feather flock together?" he added, with a good-natured chuckle.

"Of all the hide-bound narrowness, your notions take the palm!" exclaimed Mark, unable to conceal his contempt.

"No narrowness at all," retorted John, with the promptness of one who had thought on the subject. "Only good common sense. If we Lutherans don't support our own colleges, who will? We can't expect others to be loyal to us, if we are disloyal to ourselves. Believing our Lutheran doctrines with all my heart, I expect to serve God and my fellow-men in the grand old Church of the Reformation. Then what is more reasonable than that I should begin right by seeking an education in a Lutheran school, where the usages, doctrines and needs of the church of my choice will be faithfully and correctly taught? Surely I could not expect a State school or one of another denomination to give me the training I require."

"So? so? You expect to travel right along on a narrow-gauge road, I see! You're not only pious, but sectarian—"

"I deny it in toto!" was young Westoff's vigorous rejoinder.

"And I say you *are* sectarian in spite of your denial."

"It's not true. Listen!"

"I've heard enough," returned Mark hotly. "My patience won't bear any more of this cant. I'm going home."

In their excitement the young men had risen and were facing each other angrily. The fire flashed from their eyes, and had they been of the coarser sort, they might have closed their interview by coming to blows.

(*Continued on page* 22.)

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Feb. 4. 5th week after Epiphany.

Joseph; or Providence

(Genesis XIV: 1-15.)

Themes for Papers.—1. "Joseph as a Type of the Christ."—2. "The Working of God's Providence."—3. "What God's Providence Does for Us."

1. Note the typical features, first, in detail. Joseph was hated by his brethren; given over by them to death; became a servant; greatly humiliated; saved his brethren and a great multitude. The differences are of course equally striking and should be brought out in this paper. The beauty and the simplicity of Christ's life and of Joseph's are well described in the topic. Joseph is not spoken of in the Scriptures as a type of Christ, but these points of similarity are noteworthy. In the general trend of his life, his purity, his submission to God's will, his faithfulness in the doing of the work given to him, in whatever station, his loving and forgiving spirit to his enemies, he shows a Christ-like heart.

2. The story of this life is illuminative as to the great problem of God's providence. God had nothing to do with the sin of the brethren of Joseph. Their deeds were wrong and only to be condemned. But God knew how to bring the good out of what was only evil! As Joseph, instead of reviling God, and losing faith, because of his trials, only submitted himself to God, and fully trusted Him, the Lord led him, secured favor for him, gave him strength to resist terrible temptation, vouchsafed to him pecular gifts of interpretation, brought him to place and power, gave him honor, and made him the deliverer of a nation, and of his father and brethren. With singular wisdom and love, and with utter freedom from resentment does Joseph deal with the brethren who thought they were his murderers. And it was so, that, in God's providence all this good was brought out from all the former evil!

3. Surely God's providence does for us all good things. (See explanation of First Article of Creed, Luther's Catechism.) But does not it also give us ground for all trust and hope? Joseph could not see from the bottom of the pit, nor from the caravan of the Midianites, nor from the prison, why he should be so tried, nor what of good could come from all this evil. But he lived until he and his brethren, and all the Egyptians, could see it. We may never see, here, the reason for our afflictions, but surely we can trust Joseph's God. Read Paul Gerhard's hymn, "Commit thy way, confiding."

Feb. 11. Septuagesima.

Eve

(Genesis 11: 18-25.)

Themes for Papers.—1. "Eve, the Gift of God's Love."—2. "Eve, the Temptress."—3. "The Hope of Victory."—4. "Practical Hints."

1. God saw that it was not good for man to be alone. Adam was incomplete. He needed some one to rejoice with him. Human life is unendurable without companionship. So while he slept God made for him a helpmate. Our best gifts come to us while we sleep, without our fussiness or contrivance. "He giveth it to his beloved sleeping." (Psalms 127:2.)

God was thinking about Adam's happiness and needs, before Adam, doubtless, had realized his need. And so, through God's love, was instituted marriage, a divinely appointed covenant of love between one man and one woman, to last as long as life.

2. Strange that this highest, best gift of love, was to be the means of Adam's fall. And Adam, whom God had thus cared for, was to accuse God of his fall, "The woman, whom Thou gavest me, tempted me, and I did eat." So God's gifts may be perverted and we may turn our food into poison. The woman was to blame for listening to Satan and believing him, when he slandered God, but she was deceived. (I Tim. 2:14.) Adam's sin was greater, for he was not deceived, but deliberately chose sin with Eve, rather than God without her. And then he turned around and accused her before God. Such is the debasing power of sin.

3. But it was through Eve that redemption was to come. "The seed of the woman shall bruise the serpent's head!" And Jesus was not the child of any man, but the seed of the pure virgin! With the promise, so promptly given, following immediately on the curse, a new name, "Heva, Life-giver." And so we have no reason to look down upon woman, for if she led in sin, she also gave us our Saviour.

4. Let as many as possible of these very practical hints be treated in short papers. But do not overlook the thought of the danger from the first approaches of sin. To dally with the tempter has meant to fall ever since Eve tried it. The only attitude toward temptation is uncompromising refusal, without waiting for argument or truce.

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 133, Washington, D. C.

Feb. 18. Sexagesima.

Leah and Rachel

(Genesis XXIX: 1-20)

Themes for Papers.—1. "Jacob Deceived."—2. "Trials and Compensations."—3. "How God Over-ruled."—4. "Practical Points."

1. Jacob's love for Rachel is one of the most beautiful things in his life. Coleridge says, "No man could be a bad man who loved as Jacob loved Rachel." His love willingly gave seven years of life for her. How bitter to be at last deceived! Yet how just! He had used fraud to obtain the right of the first-born. He is defrauded by having the first-born put in the place of the younger! He had practised upon a father's blindness to obtain his end, and he is practised upon by a father, using the blackness of night to cover his purpose!

And misery followed upon the sin. The divided household; the unloved Leah; the jealous Rachel—how many of his worst trials came to Jacob because of the sin of Laban and Leah, which was but the copy of his own former sin.

2. Note carefully the "contrasts" mentioned in the topic. God always tempers justice with mercy. "How wisely God weighs out to us our favors and crosses in an equal balance; so tempering our sorrows that they may not oppress, and our joys that they may not transport us; each one hath some matter of envy to others and of grief to himself. But the greatest blessing which Leah possessed was her devout and trustful spirit, and the greatest trouble with Rachel was that she was impatient, sought by her own unworthy devices to obtain her desires, and did not show love and trust in God.

3. God does not work as man would. The first-born son becomes the rejected one, and Joseph's children receive the double inheritance. But the despised wife is the one through whom comes the lineage of the Messiah, and the long line of the kings of the chosen race! After all, it will not turn out as we wish and plan and scheme, but as God will! He so overruled that Leah won her husband's love, and that Rachel learned to look to God, and to thank, praise and acknowledge Him.

4. Papers on the evils of polygamy (which God permitted in these early times, but which He never approved, much less commanded), and on the other themes suggested here, will be useful. Emphasize especially the fault of Rachel, which is so common, of assuming that the delay in answering prayer is evidence of the carelessness of God. When the right time comes He will never fail to give us the right answer! Only trust Him!

Feb. 25. Quinquagesima.

Ruth

(Ruth 1: 6-18)

Themes for Papers.—"Ruth's Choice."—1. "Caused by Love."—2. "Involved Sacrifice."—3. "Led to Blessing."—4. "Practical Lessons."

1. Love is a wonderful motive power, and few have been the instances of love stronger than that of Ruth. There was no other thing than a personal devotion to Naomi, afflicted, lonely, returning to her native land, leaving her husband and her sons sleeping in the land of Moab, to move Ruth to go with her. But love is strong enough, in spite of the cost involved. Love led Jonathan to take David's part, though David's success meant the loss of a crown for himself. And love has led many a man to die rather than deny his Lord, to leave home and country, and all for Christ's sake. We need such a personal love for Jesus Christ, as we see exemplified here, for a poor, lonely woman.

2. Love never heeds the sacrifice. Love leaves all, and cheefully for the loved one. Love will not be denied the joy and privilege of self-denial. So it was with Ruth. People, religion, home, all in life and all in death, she gave up out of love for Naomi. She was steadfastly minded to go with her. Such a love for Christ is the greatest need of His children. Are you willing to leave all to follow Him? If not, you cannot be His disciple. (Luke 14:33.)

3. This love led to all blessings. In renouncing all for Naomi, and for her God, Ruth was really gaining all. When she went to the strange land she was going to her true home. God knows how to enrich those who give up all for Him, and the promise is as true as when Jesus spoke it. (Matt. 19:29.) What a promise for the missionaries, who literally fulfil the conditions! But not less true for those who, in their hearts give to Christ the supreme place, and make Him master of even the dearest things. Who would have expected to find Ruth, the Moabitess, in the line of the ancestry of Jesus Christ? Neither would she have been there had she not made the right choice.

4. Let papers, brief, pointed and suggestive be written on each of the lessons suggested, or, at least, on as many as possible.

Do not "follow the crowd" unless the crowd is following the Lord and His Word.

The Lord and not Moses led Israel out of the wilderness.

Church Literature

(Read at a Convention of the Luther League of Reading)

HAPPILY we are classed a nation of readers; but, if we were to visit a great library like that of the British Museum or the Bodleian at Oxford, there would come over the mind a deep sense of absolute bewilderment and helplessness as the eye ranges over the vast accumulation of books. There is a very deep sense of our inability to compass these apparently shoreless seas of information. How utterly impossible it is for one mind to grasp the vast amount of knowledge that has been printed and placed at our disposal; and then when we realize that all these published books are but a small handful of dust in comparison to the immense sands of knowledge that have been in the world, and are in it to-day, we become incapable of addressing ourselves to the proposition. The libraries are a wonder —that which has been written is astounding, but that which man has thought and planned, but which has never been penned, transcends even the power of the imagination. If we are thus staggered when we approach the works of man, how much more must we be overwhelmed when we touch the volumes of God! And yet there are moments in our lives in which we realize how insufficiently we use these storehouses of knowledge. Why do we not take advantage of such golden opportunities ?

" Some of us waste all our time—most of us waste much—but of all of us waste some," says Goethe. Would it not be more profitable for us to spend these idle moments in acquainting ourselves with the best that has been said and written ? The man who lives in the interests of his business, the daily paper and small talk, loses power of imagination and becomes limited in thought. His world is not big enough. Association with great characters and noble literature will open his eyes to greater things than he ever dreamed of. The poems of the Old Testament, the ringing notes of the prophets, and the symphonies of the Gospel—all suggestive of the mysteries of God and of man, kindle the imagination. The reader comes forth a larger, nobler, more interesting and a better man.

We should not depend entirely upon those things which are outward and ceremonial. Our moral and spiritual life should receive attention. Morality and religion go hand in hand. Our Christian living should not be confined to one day in the week, or to our place of public worship. There should be an earnest desire for spiritual improvement, but what shall we read to better our moral natures and be helpful to others through wise discrimination ?

One can read only a small proportion of the 25,000 volumes printed every year, and a much smaller proportion of the 3,000,000 volumes that have been issued since the gift of Gutenberg. Then let this proportion we are capable of reading in a lifetime be carefully and well selected.

There is no book whose style is more suggestive and instructive, none from which you can learn more directly the sublime simplicity which never exaggerates, which recounts the greatest deeds with solemnity, yet without sentimentality or affectation, none which you can pick up with such confidence and lay down with such reverence; there is no book like the Bible. The best literary minds of the age are declaring that he is not an educated man, not a scholar, who is ignorant of the Old and the New Testament literature. Literary tastes differ very widely. It is not always possible to enjoy " Paradise Lost " or " Pilgrim's Progress," but there are scores of other religious books, written in a very entertaining style for our hours of serious reflection. We, as young Lutherans, should have our tastes directed in the proper line.

The special reason for giving attention to religious books is because they develop the religious nature. As supporters of a church we should make our reading more or less doctrinal, so that we become more familiar with our Church, more zealous to see her advance and assume the position which we think she deserves. We should be able to answer and answer intelligently, " What is the Lutheran Church ? What are her distinctive doctrines ? What is her creed ? Are the creed and doctrine in accordance with our convictions ? " If not capable of answering these in a manner creditable to your Church and the League, then help yourself to, " Why we are Lutherans," " The Lutheran Manual," " The Way of Salvation," " Elements of Religion," " Lutherans in America," " The Means of Grace," and " Luther on Education." Nowhere will you find the vein of history, poetry and human nature broader and deeper. We wish to fortify ourselves with what our Church teaches, her needs in various departments, her liturgy, her doctrines. This is the important feature of our future work. We wish to instill a greater desire for Lutheran literature, so that we may find loyal Lutherans wherever we find intelligent and well-informed churchmen.

But what do we gain in reading literature of this style? We should not feel duty bound to read it simply because we acquaint ourselves with the past history and present needs of our Church, but we should read to

reform from evil, to secure strength in our weakness, to revive our hope, to elevate our thinking, to purify and intensify our feelings, to increase our knowledge, to arouse our love for all that is good and to find pure and permanent happiness. It is here that we catch sight of the highest ideals—attributes that include all that is noble in life, all that is hopeful in death, all that is beautiful in thought or nature.

What a man reads and thinks determines what he is. To sincerely adore and appreciate goodness, wisdom, power, loveliness and intelligence as exhibited in the character of the Christ of the Bible is to be inspired with the highest thoughts and become a partaker in an increasing measure of that grand divine nature. Good literature can have no other than a beneficial effect, not only upon the individual, but upon the whole community. Kipling's "Recessional" caused the heart strings of all English-speaking people to vibrate—it was simply an echo of the prophets, and because it was such was great.

But when you do read, do not be narrow. To read to a good purpose, we must read a great deal and be content not to use a great deal of what we read. What one man thinks and writes is so bounded that the moment we press all that any writer says, we fall into error. The thing to know is where he is himself and his best self—where he goes to the heart of the matter—where he gives us what no other person gives us or gives us so well. Mildness and sweet reasonableness is the one established rule for Christian reading.

In conclusion, I am glad that, while there is unblushing wickedness in the world, there is also compensating grandeur of soul. What we most need to avert the dangers and meet the wants of the present condition of society, and perpetuate a steady, healthful progress through the coming century is the revival of a noble and disinterested zeal in all things good, true and beautiful; for depth, solidity and thoroughness of knowledge, for high excellence in moral character and mental accomplishment, for simple-minded truthfulness and courageous honesty of religious profession.

If liberty is to survive its dangers, if truth is to vanquish its obstacles, if pure and hearty religion is again to fill men's souls with spiritual life—it is to you, fellow Leaguers, whose minds and characters are ripening toward maturity; you who must furnish the moral elements of the next 50 years—it is to you that the world will look for the progressive achievement of those blessings which she has long conceived and desired, but as yet has been unable to realize. Go forth, then, to this great work, with every auspicious omen of the years you are leaving behind you, faithful to your convictions, and filled with that generous enthusiasm which is the parent of every exalted aim and virtuous endeavor, keeping your eye steadily fixed on the "Great Principle" and putting your trust in the unchangeable purposes of the Eternal God.

— One of the first requisities for the study of the Bible is a good memory. To some this is a natural gift, but many more may obtain it as the result of effort and practice. We have lately read a couple of leaflets upon the subject of training the memory in knowledge of Holy Scripture, which we would commend to our readers. They are entitled "Joy in the Word" and "Memorizing Scripture," and will be sent free to all who will write for them to the Memory Library, P. O. Box 1202, New York City.

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Luther League Review

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As we enter the new year let us go forward in the name of the Lord. Let us keep in mind and heart that great and inspiring promise, "Lo, I am with you alway, even unto the end of the world."

Epiphany has once again been observed as a festival of offerings to our varied mission causes. How many of us have brought to the altar the *gold* of our best thoughts, ideals, hopes, ambitions, plans; the *myrrh* of our life—its fragrance of kindliness, gentleness, tenderness and love; the *frankincense* of worship in spirit and in truth, as our offering to Jesus the King of our life? If in the resolutions made for the new year just begun you have failed to include any reference to Missions, either in work or contributions, then resolve to act without delay. It is said that the "Student Volunteer Movement" can supply 20,000 workers to the Mission field, if funds sufficient for their support can be obtained. Our Mission Boards are also ready to do their part if the members will give their support. Certainly the interest in the extension of Christ's Kingdom should not lag, nor should the funds fail, for His servants have the means wherewith to extend the Kingdom.

As we look back upon the century which is closing with the present year, we are amazed at the achievements and events too numerous to think of or to mention in the columns of this paper, but it may be interesting to read the summary which one of our religious weeklies presents in the following words: "We have marched farther along the way of wisdom, power and glorious achievement during the hundred years now past than we had advanced during the three or four thousand years which went before. Among the achievements we may name the abolition of serfdom in Russia and of slavery in America; the successful struggle for the preservation of our union of States; the creation of the German Empire; the letting in of light upon the Dark Continent; the opening of China to international intercourse; the rise of Japan as a power among the nations; the laying of ocean cables; the opening of the Suez Canal; the discoveries of gold in California, South Africa and the Yukon Valley; the expulsion of Spain from the Western continent; the general adoption of arbitration in the settlement of disputes; the growth of a more tolerant spirit in religion, and the development and extension of democratic ideas of government. If to these we add the less material but no less positive and glorious advancement of world-wide philanthropic endeavor, of popular education, and the spirit of fraternity and good-will among men, we shall begin to realize how incomparable is the sum of them to what has been achieved in all the ages before. In a single century the wrongs of a thousand years have been righted, and blessings and benefits undreamed of before, innumerable and immeasurable, have been conferred upon man."

Christ's reverence for His Father's house is at once an example of His estimate of the temple, and an illustration of its proper use. Low valuation of the sacredness of a building dedicated to God's use is deplorable. Surely a church building is more than a meeting house. A hall, a store room, a schoolhouse answers such ends. But a church is solemnly set apart for sacred uses. God's name is there. It is built for His worship. It is given to him willingly by reverent souls. Though only brick and mortar, nails and boards, the church should be kept clean from everything secular.

It is a sad commentary on the sacredness of the Christmastide that so many resort to questionable entertainments to tickle the fancy and to draw a crowd, the idea of entertainment being considered first, rather than education. The young people in their societies can do much to educate their own members, as well as those outside, to appreciate the privilege of helping and not require the inducement of entertainment to arouse their interest. There have recently been called to our attention several "catch penny" announcements, so that we feel it a duty to refer to this matter. A certain society gave "A Taffy Pull"; another had a display of Palmistry, with a certificate of one's fortune upon a card for a small pittance; a third announced "The Church Cake Walk," or "A Pickaninny Cake Walk and Gentlemen Coons Parade," and still another gave "A Hobo Smoker." If these be right in organizations outside of the Church, they seem to be entirely inconsistent with Church work and a growth in Church life. It would be well if our Leagues would send for a copy of the pamphlet on "Church Entertainments," by Rev. M. J. Bieber, recently reprinted from these columns, and have it read publicly at one of their meetings.

If you want to hinder the Lord's work, tell your pastor all the discouraging things you can think of. Make up your mind that he must please *you* and *you* alone in every particular, no matter what others may think. Tell him just how he must preach to suit *you*. Impress upon him repeatedly that *you* are a member of the church for just what good *you* can get out of it; that *you* expect every sermon and every sentence of every sermon to satisfy *you;* that *you* are not a church member in order to co-operate with him in building up the kingdom of God, but to get some office and exercise supreme authority therein, independently of the pastor. If you are at the head of any society in the church, instill into the minds of the members the suspicion that the pastor wants to rule and domineer, and therefore he must be checkmated and made to feel that they are capable of conducting all their affairs without any suggestions from him. Make him feel, in various little ways, that you do not intend to give him your full confidence. When you talk about him to others always mention his faults. Make sure that you do not inspire others with greater love for the cause by dwelling upon the many encouraging features in the life and work of your church. Do not be a cheerful, loving, patient, devoted servant of Christ, but be a selfish and self-righteous saint, and how mightily you will hinder the work of the Lord.

Tradition is a millstone about the neck. It is to-day a weight to many a free spirit. The issue it raises is that of the authority of human ordinances. Why do ye also transgress the commandment of God because of your tradition? However ancient it may be, it clearly has no place in the authority of conscience, where there is no command of God. This was the Pharisee's mistake. Tradition deadens the spiritual life when the narrow mind makes it the rule and practice of life. "And ye have made void the word of God because of your tradition." Like drought in Summer to the growing corn, it blights and kills. New life, like the budding of the tree in Spring-time, is impossible when either a man or a Church is manacled by tradition. The Gospel demands liberty in which to expand. It is the law of spiritual growth.

John Westoff—Lutheran

(*Continued from page* 15.)

"Let us not quarrel, Mark," said John, at length.

For answer, Mark turned on his heel and strode down the hill. His friend could do nothing but follow, and so the young men walked home in silence, scarcely bidding each other good-day at John's gate, where they parted. Thus the interview from which both had hoped to gain so much pleasure and profit ended in a quarrel that threatened to break their friendship; and, what was still more serious, subsequent complications arose that had a tendency to alienate them still more completely.

(To be continued.)

India is again threatened with a dire famine. The lack of rain is the cause of the great evil which threatens the lives of the 50,000 converts of the Goszner Kolo Mission. The missionaries have sent out an urgent appeal for aid to save from starvation the thousands of converts in their schools and mission stations. Any contributions toward aiding the missionaries in their relief work will be glady received and forwarded by the Rev. L. H. Gerndt, 1014A Putnam Avenue, Brooklyn, N. Y.

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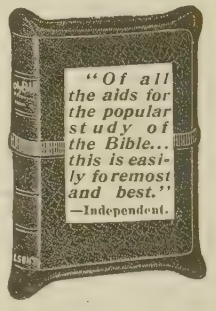

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Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— The New York *Times*, in reviewing the work of the past year of the churches of all denominations in Greater New York, in a recent issue, says: "The Lutherans were the only body that made any considerable gain in this city in the past year; of the net gain of 9,139 members in seven religious bodies the Lutherans gained 4,600. In financial matters the total gain of all denominations is but $372,000. There was a falling off of $118,000 in the contributions from Episcopal churches on Manhattan Island. Methodist and Congregational churches in Manhattan decreased their gifts a few hundred dollars each. Presbyterians of Manhattan gave $43,000 increase, and Lutherans $30,000."

— St. James' Church, Rev. J. B. Remensnyder, D.D., pastor, has received a legacy of $1,000 from a Mrs. Kline of New Germantown. She was formerly a member of St. James', but of late had been worshiping in the New Germantown church, of which Rev. J. P. Krechting is pastor.

— The annual meeting of the Lutheran Hospital Association of the Missouri Synod will be held in St. Matthew's Church (Broome street), on January 23.

Brooklyn

— The property of Emmanuel Lutheran Church, at South Fifth street and Driggs avenue, has been purchased by the East River Bridge Commission and will be torn down to make way for the new bridge now in course of construction.

— Calvary Church, Brooklyn, Rev. H. E. Clare, pastor, on Christmas introduced for the first time a robed boys' choir to assist in the worship. Fifteen new members were added to this congregation recently.

Philadelphia

— Rev. M. H. Valentine resigned the pastorate of Messiah Lutheran Church, Philadelphia, Pa., to take effect January 1, 1900. He has been selected as editor of the *Lutheran Observer*, to succeed Dr. Conrad, retired.

— Trinity German Lutheran Church, Rev. Augustus Linsz, pastor, celebrated its thirtieth anniversary on December 10. In the morning the services were conducted by the pastor and the sermon preached by Rev. F. Wischan of St. Paul's Church. In the evening there was a reunion of those who had been confirmed during the thirty years, Rev. J. E. Nidecker of Zion Church preaching the sermon.

— The twenty-fifth anniversary of Zion's Swedish Church was celebrated by a special service in the church on Wednesday, December 6. Addresses were delivered by Revs. N. Stolpe of New York, J. S. Bradin of Brooklyn, and Prof. A. Spaeth, D.D., of Philadelphia.

— Rev. Luther E. Albert, D.D., has now been in the ministry for fifty years, forty-eight of which he has spent as pastor in his present field in Germantown, Pa. Dr. Albert has had a very fruitful ministry.

— The December meeting of the Lutheran Social Union was held December 11 in Griffith Hall. W. J. Miller was in the chair, and the opening prayer was by Rev. H. W. Hamma, D.D., of Washington. Five new members were elected, the present membership being 136. An address was made by Rev. N. E. Yeiser, missionary of the General Synod in India. Rev. Charles J. Hirzel, pastor of St. Paul's Church, spoke on some requisites of success for Lutherans. Remarks were also made by Rev. Samuel B. Barnitz, D.D., Western Secretary of Home Missions of the General Synod.

— Revs. B. F. Hankey and H. F. Richards, recent graduates of the Lutheran Seminary at Philadelphia, are now in San Juan, Porto Rico, under appointment of the Board of Foreign Missions of the General Council, to do mission work. Mr. G. Swensson, a graduate of Augustana College, Rock Island, Ill., is also there.

Washington

— The Home for the Aged of Washington, D. C., has news of its first bequest. Mr. Henry Wagner, a parishioner of Dr. Parson, left one-third of his estate to the Home. This Home was founded through the generosity of a member of the Church of the Reformation in Washington, and fittingly gets its first legacy from the same source.

— Two hundred citizens of Washington tendered a testimonial dinner to Dr. J. G. Butler on his fiftieth anniversary as a pastor. The dinner was held December 7 at the Arlington Hotel. Hon. Jno. W. Foster presided. President McKinley sent a letter. Speeches of congratulation were made by Congressman Richardson of Tennessee, Justice Brewer of the Supreme Court, Commissioner John B. Wight of the city government, Bishop Satterlee of the Episcopal Church, Senator Nelson of Minnesota, in behalf of the Luther Place Memorial Church, of which Dr. Butler is pastor. Dr. Butler made a feeling response to the demonstration, coming as it did from the representatives of this great Government, the President, Supreme Court, the Senate, the House, the city government, the clergy and the laity of Washington, which city had grown from 40,000 to 300,000 inhabitants since he became a citizen of it.

Pittsburg

— On December 6 there occurred the dedication of the new large addition to the Passavant Hospital. On the following Sunday, December 10, memorial services were held in the First Church in honor of the founder of this and other similar institutions, the Rev. W. A. Passavant, D.D. Dr. H. E. Jacobs delivered a very appropriate address on this occasion.

Cincinnati

— The Church of the Holy Trinity celebrated its golden jubilee November 26 and 27. The sermons were preached by Rev. J. H. Niemann, Cleveland, O., president of the middle district of the Missouri Synod; Rev. Prof. Frederich Koenig, of the Teachers' Seminary, Addison, Ill., and Rev. Paul Eickstaedt, Hamilton, O. Large

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congregations crowded the church at each service. Holy Trinity was organized in 1849 by Rev. Theodore Wichmann, sent to Cincinnati by the Berlin Mission Institute. Five pastors have served the congregation, and its growth has been steady during the fifty years of its existence. At present there are about 1,100 communicants enrolled.

Baltimore

— The one hundredth anniversary of the birth of Fliedner, founder of Protestant deaconess work, will be observed by the Lutheran churches of Baltimore on January 21, in the First Church, Rev. Dr. Ezra K. Bell, pastor. The address will be delivered by Dr. Adolph Spaeth of Philadelphia.

Rochester

— Grace English Church, Rev. W. E. Murray, pastor, is now free of debt, having just paid the balance of $723.27 that still rested on it. Since the present pastor took charge in 1895 efforts were made to wipe out the $2,000 mortgage, and by persevering the congregation, by no means financially strong, now rejoices in the possession of a clear title to its property.

Chicago

— Rev. Reinke, Sr., the founder of the Deaf Mute Lutheran Mission in this city, died recently at the age of fifty-eight years. He was well known throughout the Synodical Conference.

NEW YORK

— The Evan. Lutheran St. John's Church of Yonkers, Rev. A. Von Schlicten, Jr., pastor, celebrated its twenty-fifth anniversary on December 10.

— The English Lutheran Mission at New Rochelle, organized last summer by Rev. C. Armand Miller, it is announced will shortly call a pastor.

NEW JERSEY

— The Evan. Lutheran Trinity Church is the name of a new congregation that was organized in Upsala College at New Orange, N. J., on November 15. The congregation, consisting of twenty-five Swedish and other Lutherans, is to belong to the Augustana Synod. Rev. F. C. Krapf of Elizabeth is one of the principal promoters of the new movement.

— Since the middle of September English services have been held in Hoboken, N. J., under the supervision of the Missouri Synod, at the Scandinavian Lutheran Church. The work was undertaken by the pastor of Grace Church, Jersey City. Two pastors of German churches, Rev. J. A. Schwoy of Richfield, N. J., and Rev. A. N. Frey of Hoboken, have held services regularly.

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PENNSYLVANIA

— Very interesting exercises were held in Trinity Church, Norristown, Rev. A. S. Fichthorn, pastor, on December 31, it being the occasion of the fiftieth anniversary of the congregation. Rev. E. J. Wolf, D.D., of Gettysburg spoke at the evening service.

— Ground was broken for the new church building of St. James' congregation of York, Rev. Edwin Lenhart, pastor, on Sunday, December 17. The work of laying the foundations for the new building will be begun at once.

MISCELLANY

— St. Matthew's congregation, Augusta, Ga., Rev. C. E. Weltner, pastor, will celebrate the fortieth anniversary of the dedication of the church by a series of special services to begin on Sunday, January 28, 1900.

— The golden jubilee anniversary of Rev. G. D. Bernheim, D.D., was celebrated in a becoming way at his church, St. Matthew's, Wilmington, N. C. Dr. Bernheim's first service was in Charleston as a missionary.

— The Lutheran church at Middletown, Frederick County, Md., Rev. M. L. Beard, pastor, was dedicated on Sunday, November 26. The dedicatory sermon was preached by Rev. Dr. Luther Kuhlman of Frederick at 10.30.

— Rev. C. Heicher, Ph.D., of Denver, Col., is now located at the Susquehanna University, Selin's Grove, Pa. He has accepted the presidency.

(Continued on page 30.)

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Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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NEW YORK STATE

— Since our last number the following contributions toward liquidating the Hymnal Committee indebtedness have been received:

Previously acknowledged	$73.00
Luther League, Church of the Redeemer, Syracuse	3.00
Daughters of Grace, Rochester	4.00
Luther League, St. Mark's, Canajoharie	1.00
Young Men's Society, St. Paul's, Oswego	1.00
Brooklyn District Luther League	10.00
Luther League, Atonement, Buffalo	1.00
Luther League. Immanuel Church, Brooklyn	2.00
Total	$95.00

New York City

— On Monday evening, January 15, the annual meeting of the Luther League of New York City will be held in St. John's Church, 83 Christopher street, at 8 o'clock. The election of officers for 1900 will take place and a full attendance of delegates and alternates is desired. Those Leagues which have not as yet sent their new lists of delegates for 1900 to the secretary are requested to do so at once. The Executive Committee will present an amendment to the constitution permitting more than one society in a church to be represented in the District League.

— At the annual meeting of the Luther League of the Church of the Atonement, held on January 11, the following were elected: Pres., Fred. Bohlig; vice-pres., W. H. Rose; sec., Miss Hemerich, and treas., C. Egler.

— A joint meeting of the Luther Leagues of St. Paul's, Epiphany, Bethany and Atonement churches was held in the rooms of St. Paul's League, West 123d street, on December 28. A large attendance of the members of all the Leagues was present, and the meeting was a decided success. Mr. Brandes, president of St. Paul's League, presided. After a musical and literary programme rendered by representatives of the different societies, the members of St. Paul's provided a collation, probably 150 sitting down to the tables. Mr. Fred. H. Wefer, president of the Luther League of New York City, acted as toast-master. He called upon the following, who responded with short talks: W. H. Rose of Atonement, Rev. J. W. Knapp, Ph.D., of Epiphany, Wm. H. Assenbeck of St. Paul's, J. H. Boschen, Jr., of the Choral Union, and E. F. Eilert, president of the Luther League of America. The evening was spent in a very sociable manner, and it is hoped that other meetings of a like character may be arranged for.

D. & H. District

— A new District League, which will be known as the D. and H. District, was organized at Altamont, N. Y., on Monday, December 4. The new organization is to include the Lutheran Young People's societies between Albany and Binghamton. Five societies unite in forming the new district. They represent the Church of the Redeemer, Albany (Rev. J. C. Seegers); St. John's, Altamont (Rev. A. A. Frederick); Church of the Redeemer, Binghamton (Rev. M. J. Bieber); Zion, Cobleskill (Rev. G. Albert Getty); St. Mark's, Middleburg (Rev. Frank Wolford). The officers for the first year are: Pres., Willard Larkin, Cobleskill; vice-pres., Wm. S. Pitts, Altamont; rec. sec., Miss Lizzie Smith, Albany; cor. sec., Wm. Rector, Binghamton; treas., Mr. Wilbur, Middleburg. With the best of feeling among its organizers and a field full of promise the new district should accomplish much for Lutheranism in New York State.

— The Luther League of the English Lutheran Church of the Redeemer, Binghamton, N. Y., recently elected the following officers for one year: Pres., Chas. E. Frazier; vice-pres., W. H. Rector; rec. sec., Miss Olga Ingwall; cor. sec., Miss Hulda Ingwall; treas., Dr. T. B. Van Alstyne; organist, Miss Ella Lofstrom; asst. organist, Miss Effie Stout. The League is putting THE REVIEW into each family, and has ordered 40 copies. It also places THE REVIEW on the tables of the Y. M. C. A. and W. C. T. U. reading rooms of the city.

Rhinebeck District

— The Luther League of our church at West Camp gave their pastor a very handsome study chair for his Christmas. The officers recently elected are: Pres., E. B. Simmons; rec. sec., Chester Beare; cor. sec., May Beare; treas., Winnie Finch; pianist, Catherine Simmons.

PENNSYLVANIA

Philadelphia

— On the occasion of the thirtieth anniversary of Trinity German Church, Rev. A. Linsz, pastor, on December 1, at the evening service, the Ladies' and Young People's associations celebrated the anniversary and appropriate addresses were made by the pastor, Rev. F. W. Weiskotten, of St. James' Church, and Rev. Augustus Fischer, of St. Michael's Church.

Bucks, Montgomery and Chester Counties

— The Executive Committee of the Central held a meeting at Phœnixville recently, where the programme for the coming sixth annual convention, to be held in St. John's Church of that place on February 22, 1900, was completed. A most interesting programme has been arranged.

— Rev Preston A. Laury, the newly elected pastor of the Lutheran Church at Perkasie, was given a reception by the Luther League and members of the congregation recently.

— Rev. Chas. M. Jacobs, son of Prof. H. E. Jacobs of the Lutheran Seminary at Mt. Airy, was given a welcome by the members of St. Peter's Luther League and congregation at North Wales, Pa., to which he has recently been called.

Allentown District

— The sixth semi-annual convention of the Central Luther League of the Allentown District was held in Salem's Church, Bethlehem, on November 10. The president, C. A. Dennig, Jr., of Easton, called the meeting to order. Rev. J. S. Erb of Slatington conducted the devotional services. The address of welcome was then made by W. J. Bieber of Salem's Church, and the response by the president in behalf of the Central. A special committee gave a lengthy report and offered several resolutions which were acted upon. The Extension Committee reported two new societies for membership, making a total of 26 and a membership of 1,500. Rev. James F. Lambert of Catasauqua gave an interesting report of the State convention held in Allegheny last June. After the reports of committees the regular order of business was carried out. Before the afternoon session closed A. Raymond Bard of Reading gave a most interesting address on the subject, "The Art of Knowing How." The evening session began at 7 o'clock with an organ recital by Mrs. G. E. Merkley, followed by the vesper service in charge of Rev. J. Cooper of South Bethlehem. The choir of Salem's Church rendered several beautiful anthems. Rev. J. H. Weidlich of Sellersville delivered the first address on the subject, "Is That So?" Rev. H. C. Kline of Hamburg followed on the subject, "Luther, Our Hero." The president then appointed two special committees, and also received an invitation to hold the seventh convention, in May, 1900, at Grace Lutheran Church, Philipsburg, which was accepted.

Reading Central

— The new Grace Lutheran parish house, Rev. W. H. Myers, pastor, was formally opened with a "house warming" on Thursday, December 14. The arrangements were in charge of the Luther League. Over 1,500 tickets were issued. It is a beautiful edifice, planned in its uses after such church houses as are found in the large cities, being devoted to pastor's study, church offices and social purposes.

Lancaster and Vicinity

— Rev. J. W. Hassler, pastor of the Church of the Advent, Lancaster, recently delivered a very interesting address on the occasion of the monthly meeting of the thriving Luther League connected with Trinity Church, Ephrata. He had for his subject, "The Lutheran Church in America."

Upper Lehigh Valley

— The Luther Union of St. John's, Mauch Chunk, Rev. L. Lindenstruth, pastor, observed

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its sixteenth anniversary on Sunday evening, December 10. A special sermon was preached by the pastor, based on Matthew 25 : 14-30. This Union was organized in 1877, and reorganized sixteen years ago. It has a membership of 75. It is rendering excellent service to the congregation and the church.

Schuylkill County

— The second rally of the Young People's societies of the Lutheran churches in Lower Schuylkill was held in Trinity Church on December 12, 1899. An address of welcome was extended by the pastor loci, Rev. J. H. Umbenhen, to which Mr. J. H. Brownmiller of Schuylkill Haven responded. Addresses were delivered as follows: "Where Shall We Find the Present Member of the Luther League in the Future?" by J. H. Herni of Minersville; "What Can Laymen Do for the Growth of the Church?" by Franklin H. Deibert of Orwigsburg; "Christian Heroism," by F. T. Esterly of Pottsville.

Williamsport Central

— The Luther Alliance of our church at Montgomery, Rev. J. W. Lake, D.D., pastor, has been changed to a Luther League. The new organization starts off with cheering prospects. Already a growing interest is manifest among all classes in the church. A Junior Luther League has also been organized and has an enrollment of about 70 members. This is also a growing power in the church. Mrs. Anna M. Lake is the efficient superintendent of this League, and under her leadership these juniors are working with great energy and enthusiasm.

Westmoreland and Adjacent Counties

— On Sunday evening, December 10, a Luther League was organized in Trinity Church, Mt. Pleasant, Pa. The preliminary steps were taken two weeks previous. On the latter date a constitution was adopted which is patterned after the model constitution given in the Luther League Handbook. The following officers were elected: Rev. Herbert Martens, pres.; Herman Anderson, vice-pres.; Miss Bessie Brinker, sec.; Miss Flora Freidline, treas.; Miss Lillian Hunter, organist. The League starts with bright prospects, having about twenty-five charter members and plenty of material on which to work. We were fortunate in having with us on the Sunday of organization Mr. Frederick, an old Leaguer from Greenville, who was Sundaying in our mountain city. He gave us some good advice which was gratefully received.

Northwestern Pennsylvania District

— The Luther League of St. Luke's, Erie, Rev. G. A. Bruegel, pastor, celebrated its third anniversary with an appropriate service on December 17.

— St. John's Church, Erie, Revs. G. A. and C. T. Benze, pastors, reports for the year just ended that the plate offerings amounted to $1,123.55, the largest in the history of the congregation. The Ladies' Society contributed $653.23; the Senior Luther League, $567.82, and the Junior Luther League, $134.05.

OHIO

— The Executive Committee of the Ohio State League, as recently appointed, is as follows: Rev. A. E. Renn, pres., Urbana; Chas. Matthes, treas., Mansfield; Rev. Chas. K. Hunton, cor. sec., Columbus; Rev. S. G. Dornblaser, Columbus; Rev. H. J. Weaver, Troy; Rev. F. P. Bossart, Lima; Prof. Perry O. Getter, Miamisburg. The Executive Committee will endeavor

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to arrange for mass meetings to arouse a greater interest in League work and to increase the circulation of THE REVIEW. The following points have been designated, but the time and place of the meetings is left to the discretion of the local committees: Dayton, Columbus, Akron, Springfield, Mansfield, Findlay, Van Wert, Canton, Toledo, Zanesville, Jewett, Lima, Youngstown, Bucyrus.

— The Luther League of the First English Church, Columbus, Ohio, during the past nine months has paid street assessments against the church property amounting to about $125. During the winter months the League occupies a part of the time at its meetings with the reading of some of the books of the League Course.

— The fourth semi-annual convention of the Miami Valley District of the Ohio State Luther League was held in Salem Church, Ellerton, O., Rev. V. B. Christy, pastor, on Wednesday, December 27. Eight Leagues in all were represented by about 30 regularly accredited delegates, while there were many visiting Leaguers and friends. The opening services were conducted by Rev. A. F. Siebert. The election of officers resulted as follows: Pres., C. F. Hopkins of the First Church, Cincinnati; vice-pres., C. Wellbaum of Salem Church, Lewisburg; rec. sec., Miss Blanche Christy of Salem Church, Ellerton; cor. sec., Miss Olive Heck of Liberty; treas., S. R. Fulton of Emmanuel's Church, Germantown. The president and vice-president were appointed as delegates to represent the District League at the National Convention, next May, and five delegates were also chosen to represent the district at the State Convention. The afternoon session was opened with services conducted by Rev. Wm. Hall. The following papers were read, and each elicited an animated discussion: "Topics and Leaders," by Mr. A. V. Fretz of Cincinnati; "The Luther League, Its History and Work," by Mr. Calvin Ter Vehn of Lewisburg; "Benefits of a United Society," by Prof. Perry O. Getter of Miamisburg. The discussion, "Should More Attention Be Given to Home than to Foreign Missions?" was then opened by Mr. Frank W. Bossard of Germantown, and was very interesting. At the close of this session it was decided to hold a summer convention of the District League, the time and place being left in the hands of the Executive Committee. A committee of four was also appointed to act with Rev. Siebert of the State Extension Committee, to advance the growth of the Luther League in the district. The evening session was opened with the full vesper service, conducted by Rev. J. G. Neiffer. "The Missionary Operations of the Church" were then fully presented and urged by Rev. Frank Longaker of Newport, Ky. He was followed by Rev. A. E. Renn, the president of the Ohio State Luther League, in an eloquent and able address on "The Birth, Development and Workings of a Christian Soul." Both addresses were listened to with the closest attention and elicited the warmest commendation of the large congregation present.

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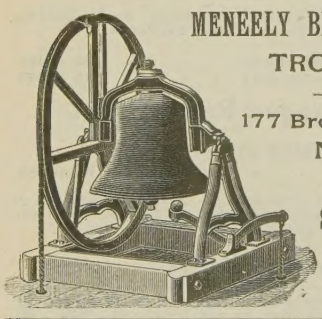
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DISTRICT OF COLUMBIA

— At the second annual election of officers of the Luther League of St. John's Church of Washington, D. C., held in October, the following officers were elected: Pres., Geo. B. Ostermayer; vice-pres., Miss Mamie Tripp; treas., Miss Julia Wachsmuth (re-elected); sec., Harry Ostermayer. A recent entertainment netted the League about $75. The membership is about 60.

— St. Mark's Luther League celebrated its third anniversary on December 1.

KENTUCKY

— The Endeavor Society of the First Church, Louisville, Ky., recently elected the following officers for the year 1900: Pres., Miss Lulie Speckman; vice-pres., Miss Lena Feierabend; sec., Richard Fredericks; treas., Wallace Dahl; missionary sec., Miss Maggie Kiefer.

FLORIDA.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York and Philadelphia February 6.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals *en route* in both directions while traveling on the special train, will be sold at the following rates: New York, $50.00; Philadelphia, Harrisburg, Baltimore and Washington, $48.00; Pittsburgh, $53.00, and at proportionate rates from other points.

For tickets, itineraries and other information apply to ticket agents, Tourist Agent at 1196 Broadway, New York, or to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

ILLINOIS

Chicago

— The Men's Club of Ravenswood Lutheran Church (Chicago) celebrated Luther's birthday, November 10, in a very pleasing and profitable manner. Addresses pertaining to Luther were delivered as follows: "His Early Life and Training," by Rev. Robert L. Patterson, late of Union Bridge, Md., now pursuing a special course of study at the Chicago Seminary; "Luther as the Man," by Mr. M. C. Olson of Chicago, general secretary of the Luther League of America, and "Luther's Work and Influence," by Rev. W. S. Hinman, D.D., pastor of Grace Church, Chicago. Each address was full of good thought and delivered in a masterful manner, being well received by a good-sized audience.

— The Young People's Society of the Messiah Church, Chicago, Rev. A. Hult, pastor, is gathering money for a new church organ.

Tri-City League

— The Tri-City Luther League held a convention December 1, 2, and 3 at Davenport, Ia., in St. Paul's Church, Rev. W. H. Blancke, pastor. It was a very interesting convention. As officers for the coming year the following were elected: Miss Emma Hedin of Davenport, pres.; Mrs. K. T. Anderson of Rock Island, Ill., sec.; Jos. G. Bohman, Moline, Ill., treas. The Executive Committee, consisting of Rev. J. L. Murphy, Rev. W. H. Blancke, Mr. Carl Bohman, Miss Pauline Dittman, and Mr. K. M. Holmberg, were instructed to appoint one or more delegates to attend the next convention of the Illinois State League.

— A Junior Luther League will soon be organized in St. Paul's Church of Davenport, Iowa. Miss Clara Eckman has been appointed superintendent of the Junior League.

— The Y. P. S. C. E. of our Lutheran church at Hillsboro, Ill., has contributed $40 for the support of Rev. Wm. M. Beck, the missionary in Africa.

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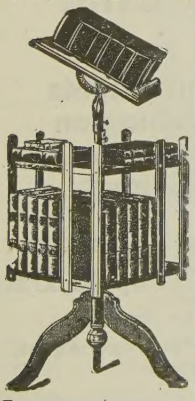

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Church News

(*Continued from page 24.*)

— On December 10 the new St. Paul's Church at Lima, Ohio, was consecrated. The services were conducted by the president of Synod, Rev. F. Richards, D.D., of Zanesville, Ohio, and the president of Conference, Rev. J. H. Hunton of Lima. The church was filled, notwithstanding the inclemency of the weather, and the large congregation was intensely interested throughout the prolonged service. Dr. Richards took as his text Ex. 3 : 3, taking as his subject "The Indestructibility of the Church." He was followed by Rev. Mr. Hunton in a discourse based upon II Chron. 15 and 16, who urged that due reverence should be shown for the house of God, and described the blessedness of the divine presence in His sanctuary. Both sermons were eloquent and truly evangelical and were listened to with profound attention by the vast assembly. The new pastor is Rev. F. P. Bossart, formerly of Buffalo, N. Y.

— Pleasant View Luther College, at Ottawa, Ill., now in its fourth year, reports a successful school year. Attendance is good and financial prospects favorable.

— Mr. A. A. Klove died December 7 at his home in Leland, Ill. For nearly half a century he had been a prominent figure among the Norwegian Lutherans of the land as a member of the Norwegian Augustana Synod and the United Norwegian Church. He was a man of great liberality toward the Church and her institutions. A message of sympathy was sent him by the last annual meeting of the United Norwegian Church, inasmuch as his absence, enforced by illness, was the first in many years. Mr. Klove was a citizen also prominent in the affairs of his community.

— With the large migration of Finns to America consequent upon the Czar's persecution, more urgent will be the need for Finnish pastors to care for them here. To get the pastors they must have the schools. A dollar or two sent, by each of a few thousand well-to-do Lutherans, to Rev. J. K. Nikander, Hancock, Mich., to help the new Finnish college and seminary, will yield returns in the years to come.

— The Finnish Lutheran Church at Calumet, in the upper Michigan peninsula, has just been completed, at the cost of $10,000. The new pastor, Rev. Mr. Mandel, has arrived from Finland.

— The three hundred and eighty-second anniversary of the Protestant Reformation was celebrated on October 31 by the Lutheran congregations of Charleston in a united service at St. John's Church, Rev. J. W. Horine, pastor. A special sermon was delivered by the Rev. C. Armand Miller of New York City. The handsome church edifice was filled to overflowing before the hour appointed for the service, and many stood in the aisles all the evening.

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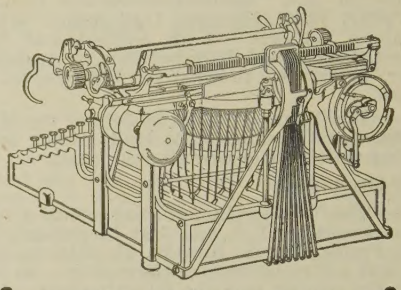

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